12: Haar S-4 (1939) 1948 OB1 Indonesia OB1
Redjang-Lampong OD12 Bali OF7
Mentawei OD9 Timor OF20

Saparua, then a matrilineal system would in time necessarily result. If the bride-price marriages and adoptive marriages are equally common, as among the Rejang (see p. 52), then the recognized kinship groups are descended either from a common ancestor or a common ancestress. Descent will be reckoned either patrilineally or matrilineally, depending on the form of marriage of the parents. This would not be either a bilateral, or a double unilateral, system. Nor can it be called either a patrilineal, or a matrilineal, system, since this would arbitrarily emphasize one system over the other, when both are equally frequent (although it is true among the Rejang that there are symptoms which point to a patrilineal preponderance). What we do have is unilaterally defined groups of relatives (suku) existing alongside of each other. The line of descent shifts constantly from the paternal side to the maternal, depending on the form of marriage. Therefore, it should be known as an alternating unilateral kinship system. Such alternating systems seem to exist here and there in the Great East, and associated with them is the practice of transfer of children from the mother's sub-clan to that of the father.

A unilateral kinship system may have a certain amount of parental interweaving, if, as in Bali, exogamy is not known, or, if it falls into desuetude, as among the Mentawei, or when marriage within the sub-clan is permitted in order to avoid high expenses, as in Central Timor. It may also result from a third kind of marriage (in Rejang, semendo rajo rajo; and in Pasemah, tambiq anaq jurai duwa negory duwa) through which a child is placed in an identical relation to the kinship groups of the father and mother. In the case of the matriarchal Semendoëans and Rebangan of South Sumatra, the oldest child marries in such a way as to maintain the matriarchate (tungu tubang) along with the core of the extended family property or small family property. But for the other children, who marry in accordance with the "semendo anaq tengah" marriage form, the system is bilateral.

A general characteristic of Indonesian kinship systems is the so-called classificatory evaluation of relatives. The entire generation of a child's parents occupies a status similar to that of mother and father with respect to the child. Difference in generation, therefore, results in the prohibition of marriage.